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that day. He replied that he had not, but asked them: "Was your camel lame in the left leg behind?" "She was," replied the travelers. "Did she have one tooth out in front?" continued the native. "She had," was the prompt response. "Was she loaded on the left side with honey?" "She was." "And on the right side with bread?" "That is our camel," said the travelers, "tell us where she is." "I know not," said the native, "nor have I any information from any one concerning her, but that camel was in the road a short distance below here to-day."

The travelers believing it impossible for any man to have such accurate knowledge of what he had not seen, procured his arrest on the charge of theft. A don on his trial the Arab offered in his defense this explanation: "I knew a camel had been there that day, because I saw fresh tracks of a camel crossing the road; and that it must have been lame in its left leg behind, for it made only a slight impression in the sand with that foot; that it was minus a tooth in front, for I saw where it had picked grass by the roadside, and a blade or two were left standing in the midst of each bite taken; that it was loaded on the left side with honey, for I could see the bees swarming among the leaves of the bushes on that side of the road where it had passed; and that it was loaded on the right side with bread, for there were the little busy ants carrying away the crumbs on that side of its way."

The Arab was acquitted, and the Court, in giving his opinion, observed, that "the wise, by exercising the power of reason which they have, are often accredited by many with possessing knowledge which belongs to none."

The Arab knew that a camel had crossed the road, because nothing but a camel could have made the track which he saw in the sand, and the induction is equally plain and easy, from nature to a God.

Because God is past finding out, and his origin inexplicable, is not sufficient to cover the deceit of those who boldly pretend to discard even the knowledge which they have, and which meets their vision wherever they turn their eyes, whether to things small or great.

He cannot deny the God which the sun in his rising and setting discloses, because he argues with plausibility that the Jehovah of Mount Horeb is a myth.

He may indulge, if he pleases, the task to persuade that immortality is no more than a hope, but he reveals his own insincerity when he asserts that no greater being than man exists.

He may fancy that water in the sun will generate a tadpole, and raise up man through the various stages of existence, but he cannot account for the plan of procreation among animals, nor for the bringing forth fruit after its kind in the vegetable kingdom. In that grand work he sees the great I Am who has been acknowledged and revered by all ages.

It is possible for him to denounce Christ as an impostor, and his religion as a fiction; but he cannot meditate upon the rolling of the planets and the innumerable heavenly bodies, the going and return of the seasons, night and day, the winds, rain and sunshine in due season, and the whole as having continued without interruption for ages upon ages, without feeling, stifle it as he may, that there is a creator who lives and is eternal.

T. C. SENSABAUGH.

X.

CAPITAL PUNISHMENT.

It is noteworthy that the most populous and richest, and possibly the wickedest, State in the Union is the first to inaugurate a scientific method in the execu-

tion of the death sentence. The hangman's rope is but a clumsy device even in expert hands, and never a year passed that does not chronicle several instances where the bungling of inexperienced deputies does not shock the sensibilities, not only of spectators, but of the public at large. Even when the fatal noose is properly adjusted death rarely comes on the instant. Originally, of course, public executions were intended to inspire fear in the hearts of possible criminals, but if they ever had this effect it has long since been lost. The conditions have changed. A sensational press delights in printing long and highly-colored accounts of the scene on the scaffold. And on a Friday afternoon or Saturday morning the newsboys in the great cities work off extra editions with the revolting cry, "All about the execution!" Of course the manner is more objectionable than the method, but the public execution is so firmly established that without changing the one it was difficult to change the other. No doubt there are persons who object for one reason or another to the new law which prescribes electricity as the means of execution for capital offenses, but it is difficult to understand why, if criminals are to be executed at all, they should not be put out of the way in the speediest, most certain and least revolting manner known to science. The rope and the garrote maim and distort, the guillotine and the bullet shed blood, but the electric spark extinguishes life instantly, with absolute certainty, and without disfigurement. A competent electrician must make the necessary adjustments. When these have been satisfactorily tested the sheriff or his deputy has only to touch a button and the sentence is executed without the awkward intervention of any mechanical appliance. The new law, too, seeks to abolish the publicity of executions and to prevent the condemned criminal from holding daily levees at the door of his cell. It would seem, upon the whole, that the Republican Legislature and the Democratic Governor of the Empire State have in this case laid aside partisan differences and joined in enacting a law that must, upon the whole, prove a wholesome terror to would-be murderers.

GILROY KEATING.

XI.

IT SERVES THEM RIGHT.

THE numerous reports, essays, editorials, and other articles on such subjects as "Our Sea Coast Defenses," the decline of American shipping, the loss of commercial supremacy in Central and South America, and the wickedness of monopolies, arouse the reflection that the American people suffer from these conditions simply because they deserve to suffer. It may fairly be considered that the people of the United States *have it in their power* to remedy any evil under the sun, excepting poverty, and the Anti-Poverty Society proposes to grapple with even that. No American citizen with a grain of patriotism will ever be likely to admit that, with a proper time allowance, there is something we positively cannot do, provided we have the will. It is our habit to find a way, or make one.

If it is true, as even our rivals are obliged to admit, that we are fertile in resources, phenomenally ingenious, enterprising and aggressive in all the arts of peace, who is to blame for the existence of such evils as those mentioned above? Simply the people who are most affected by them; and if they permit such conditions to go unchanged, do not the resultant losses merely serve them right?

We know too well who caused the decline of American shipping; but if the people most directly affected by it are so indifferent as to let it stay declined, surely the rest of us can stand it if they can. If our surplus of manufacturers